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Pac Theo Sem Reading Room

NOT OF THE OLD WORLD NOR OF THE NEW.

A-floating, a-floating
  Across the sleeping sea,
All night I heard a singing bird
  Upon the topmast tree.

O came you from the isles of Greece,
  Or from the banks of Seine;
Or off some tree in the forests free,
  Which fringe the western main?"

"I came not off the old world
  Nor yet from off the new—
But I am of the birds of God
  Which sing the whole night through."

"Oh, sing and wake the dawning—
  Oh, whistle for the wind;
The night is long, the current strong,
  My boat it lags behind."

"The current sweeps the old world,
  The current sweeps the new;
The wind will blow, the dawn will glow,
  Ere thou hast sail'd them through."

—Charles Kingsley.

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WHY ITALY GOES INTO THE EUROPEAN WAR.

There is no attempt at concealment on the part of Italy. She has let it be known for months that in her course there was nothing altruistic; that the question, whether to remain neutral, unite with Germany and Austria-Hungary, or with the Allies, was simply a national business proposition, to be decided in such a manner as would seem to best serve her own interests.

In April there appeared in "The Nineteenth Century," one of the leading English journals, an article by an influential Italian from which we make this excerpt:

"Many will ask what may the factor be that will determine Italy's abandonment of neutrality. According to our point of view, it can only assume two forms; either the military break up of Austria-Hungary, caused by notable Russo-Serbian victories, or an energetic and decisive action of the Triple Entente against Turkey. The first, by completely disturbing the Balkan equilibrium, would force us to look after our Adriatic interests; the second, following upon the disappearance of Turkey in Europe, would make it necessary for us to take an active and fruitful part in the partition of her spoils so as to preserve our legitimate and traditional aspirations in the East."

The Italian writer said further: "When the material action of the Allies has destroyed the balance between the two groups of belligerents Italy will be unable to keep out of the war. This is the new factor to which I referred above as capable of determining Italian intervention. It would solve our extremely delicate moral position, for we should be led to hostile action against Austria and Germany in order to fulfill an end sacred to the destinies of Italy, an end which the central empires for their personal advantage, and contrary to our interests, will try to frustrate. The insurrection in the Moslem world against Europe is the only thing which Austria and Germany have as yet accomplished contrary to Italian interests.

"It is necessary however that the Allies should carefully consider this factor of Italian intervention. Their action against Turkey places Italy in the position of having to choose beetween isolated action to defend her national interests after the war and concerted action now to attain a common end.

"For many obvious reasons we are of opinion that our Eastern and Mediterranean interests can be more easily reconciled with those of Great Britain than with those of any other Great Power."

The whole article was a plain bid for the Allies to make to Italy their best offer, and no doubt stands for just such bids as were actually made by the Italian diplomats.

As early as October 1914 one of the Italian newspapers remarked: "We must think of the future. Let us remember that the Powers will support our wishes only when they have need of us. Gratitude and sympathy are mere phrases when the map of Europe is being redrawn."

On the 19th of March another leading Italian journal remarked: "Others have the responsibility for the present terrible crisis, but Italy would be unworthy if she did not issue with honor and advantage from the conflict....It is absurd to think that Italy, after seven months of preparation, when she is in an especially advantageous diplomatic and military position, will be satisfied with the Biblical mess of pottage."

Briefly, these are the facts: Austria was in a most desperate situation. Italy demanded much more than she could be expected to grant, and then after all had been granted that could be expected, it was not enough, for the Allies were likely to take Constantinople, drive the Turk out of Europe, and Italy could not for the sake of her national aggrandizement neglect to place herself where she would share in the spoils to be taken from the Turk.

Call it what we may—selfishness or self-interest,— it is something which God is going to burn out of individuals and nations. Today it is this which rules mainly in both individual and national life, cloak it as we may. "Self-preservation is a law of nature." It is quoted frequently and approvingly. Is it a law of Christ? Acting on that, Jesus would not have gone to Calvary.

WHAT ITALY'S DEMANDS MEANT TO AUSTRIA AND GERMANY.

Albert Bushnell Hart, Professor of Government in Harvard University, says:

"In the desperate situation of Austria, already invaded by the Russians and defeated by the Serbians, Italy demanded great sacrifices as the price of remaining neutral. The Trentino, with perhaps 400,000 Italians, might be given up by Austria without much weakening her defenses, but Italy demanded three stretches of sea coast on the Adriatic—the Trieste district, the Fiume district and the Dalmatian coast and islands. To the Austrians this seemed like demanding the eyes out of the head of Francis Joseph, for Trieste has been under the hands of the Germans since 1382, Fiume is the only Hungarian port and has been Hungarian for 444 years. Dalmatia has never been Italian, and the natural outlet of the Austrian provinces of Bosnia and Herzegovina.

"To be sure, the Italians are in the majority in the three districts, but what could recompense Austria for its sole connection with the open sea? How could the Germans permit their ally to give up the only hold of Germanism on the southern seas? If all the Italians in Austria must go to Italy, would not the same argument justify the Russians in absorbing the Galicians, the Serbians in annexing their fellow Serbs in Bosnia and Croatia? The Austrians thought it would be time enough to divide their empire in case the Italians should capture Budapest or Vienna."

DR. AKED SUGGESTED AS A EUROPEAN WAR ARBITRATOR.

Among the few persons in this country who have commented on the European war from its beginning down to the present time with real discrimination is the Rev. Dr. Aked, the pastor of the First Congregational Church of San Francisco. Dr. Aked's utterances have been such as to lead The Pacific to the judgment that, in the event of arbitrators ever being needed to adjust matters between the warring nations, he would be a man to whom these nations could turn with confidence that the trouble in all its ramifications would have the profoundest and fairest consideration. It has been not a little surprising to some persons that an Englishman, only just naturalized as an American citizen, could during all this awful war declare himself with that fairness which has characterized his utterances from week to week in the pulpit and in the press.

In the very beginning of the war Dr. Aked saw the underlying causes; he had the courage to declare that England's skirts were not clean; and, though never justifying Germany, that the courses of national conduct had long been such as to lead right up to war.

His latest utterance, that relating to the Lusitania, manifests the same judicial spirit and fairness. It will be found in part in The Pacific this week.

DR. AKED SPEAKS ON THE EUROPEAN SITUATION.

Dr. Aked's lecturette Tuesday evening concluded with a strong and thrilling plea for people to think in terms of human life and not in terms of geographical boundaries. Throughout the hour the applause was frequent and long-continued. He dealt unsparingly and scathingly with those classes in England who are said to be piling up their millions, making several hundred per cent more than they were making in times of peace, while the masses of the people paid for the necessities of life from 15 to 20 per cent more than they paid aforetime and the soldiers were dying in the trenches by the thousands.

Articles were read from newspapers, among them, a Welsh Congregational paper, indicating that there was grave danger of revolution among the people if their exploitation continued. The Welsh paper declared that there was something damnably immoral in it all.

It was brought out that British capitalists had long been interested in the manufacture of munitions of war for other nations, and that they cared not how nor where they made money, just so they made it. And in a period which drew loud applause Dr. Aked called on the people of this country to nationalize their factories making munition of war lest we descend to that to which some of the capitalists of great Britain had descended.

As to the upheaval in the British Cabinet he said the wonder was that it had not come sooner.

His hearers were told that the intense humiliation of the British people, when their great, fast merchant vessel was sunk, was scarcely more than it was that day when it had come into harbor with their own flag lowered and an alien flag raised in order to escape destruction.

The indignation which led up to the upheaval in the Cabinet was sketched in dramatic manner—Churchill's reference to the Germans as rats, to be dug out of their hole; the rebuke by the Church Times; the censoring of war news and the treating thus of the people as children, because the men at the helm were afraid of personal criticism, all the while knowing well that no people on the face of the earth carried themselves more nobly in adversity.

The Government White Paper and Sir Robertson Nicoll in the British Weekly were cited as justifying Lloyd George in the declaration that of the three enemies the British had to meet, drink was the worst. Nevertheless, George's effort against the drink traffic had been defeated, and it seemed as if the real power behind the throne in Britain was the organized liquor trade.

The attitude of the San Francisco papers as to the Lusitania was contrasted with the bloodthirsty attitude of the New York Tribune. Vice-President Marshall was quoted as having said that they who went aboard the Lusitania were as if they had gone onto British soil and must themselves stand the consequences.

Nevertheless, Dr. Aked characterized the German action in sinking the Lusitania as detestable. The aim was to show to what lengths every people will go in war; and how hellish an affair it was, and why they should avoid it.

Lord Beresford was shown to have advocated in 1888 for Britishers in war time courses of conduct similar to that pursued now by Germany.

As to Bryce's finding on the atrocity charges in Belgium reference was made to the German catalogue against the Belgians—the one apparently as well attested as the other, and when finally Dr. Aked declared in most dramatic manner, it is not Great Britain that is wrong, it is not Germany that is wrong, nor Austria, but war that is wrong, it was evident that he had his audience with him and that hearts went out alike to all those stricken people.

AN ENGLISHMAN WHO FAVORS SOME CONCESSIONS.

Last week The Pacific stated that only with now and then an exception the people of Great Britain, France and Austro-Germany were for the war without reservation or condition, or concession at the end. Since then we have come across one of the Englishmen who are exceptions, so far as concessions go. A London correspondent writes:

Dr. Lyttleton, headmaster of Eton, in an address in St. Margaret's church on the grounds of Westminster abbey, has declared it to be England's duty to extend the principles of Christian charity to Germany, and as the result he is being assailed on all sides as an unpatriotic and a foolish visionary. "Such dangerous and pernicious stuff as was put forward by the headmaster of Eton," comments the Globe, "almost induces a desire for a muzzling order. While the newspapers are bidden by the censor to walk with the utmost circumspection, we have Dr. Lyttleton airing his views unchecked both in articles and speeches."

The parts of the doctor's address that in particular offended the press were these: "If we are going to act as a Christian nation we are bound to apply to Germany the principles of Christian charity on a scale to which we have never risen before. Our obligation is so to act that the German hatred of us shall be removed; that 60,000,000 fellow-creatures should be saved from the ruin of a poisoned mind. If, at the end of the war we say we are not going to part with a single inch of territory or a single privilege, all I can say is we are abandoning the principle of Christianity."

At the end of the war, Dr. Lyttleton explained, Germany will be filled with vindictive wrath against England. To avert this, England must prove kind and generous. Germans believe that the English preach morals and never act

on them, so England must prove her loftiness of view to the Germans. "It may be," he continued, "that we are fighting for our existence as an empire, but from whatever point you may view the objective of the war, surely we must, as Christian people, acknowledge that if the effect of it is to make 60,000,000 people hate us, the war will have been an entire failure."

He then said that unless England offers to give up some possession for a reason that she is trying to enforce on others, she would be charged with "consummate hypocrisy." He believes that the Kiel canal should be internationalized, but in making that proposal England should couple it with a promise to internationalize Gibraltar. Expanding this thought he added: "If we intend to hold fast to everything we have gained in the past—and some of them possessions gained by very questionable means—and we say we are not going to part with a single inch of territory or a single privilege, all I can say is we are abandoning the principle of competition."

The Evening Standard comments on the address: "It is an idyllic, arcadian picture, suggestive of little Mary and her lamb and piping shepherds, and suggestive perhaps also of the old fable of the wolf and the lamb that refused to trust it."

IN FRANCE IN WAR-TIME.

The Mc Call Mission.

An interesting account of the consequences of the war upon the McAll Mission, and what the Mission is doing under very peculiar circumstances, was given by Dr. H. Merle-d'Aubigne in Paris recently. There was intense pathos in his words as he told of the sufferings and sacrifice of many of the people of France, and brought home t. his hearers something of the grim realities of war.

The work done in the mission-boats and movable halls has been comepletely stopped—indeed one of the boats, "Le Bon Messager," was sunk in the Marne, and, although it has been raised, is in such a bad condition that it it doubtful whether it can be used again; whilst the other boat, "La Bonne Nouvelle," is not allowed to move; and the movable halls have had to stop their work.

In all the McAll Mission Halls, and also in the churches, there is a dearth of workers. In Dr. Merle-d'Aubigne's own mission before the war he had fourteen workers, and now he has only four. There are only the older men and boys left, so that work now is largely among the women and children, and this is hindered by the darkness which exists in Paris, so that most of the evening meetings have been given up. However, the work is going on, and there is great need for it, owing to the anguish among the women today. The Pasteur told touching stories of women who had lost husbands and sons—one had lost husband and four sons, and another six sons—and pictured the tremendous sacrifices France is making.

There is a great deal to be done amongst girls. Ladies do not buy fine clothes and smart hats, and the result is that thousands of girls find themselves without employment. Workshops have been established all over France for the girls, and the McCall Mission has charge of six of these, which are partly maintained by the National Fund. The girls come every afternoon and work for four hours, receiving sufficient to enable them to live.

Dr. Merle-d"Aubigne has a workshop at his mission, and on Wednesday afternoon he holds a Bible-class for the girls. Many of them know practically nothing of spiritual things, for, since their preparation for their Roman Catholic confirmation, they have learned nothing at all. This is a good opportunity of giving these girls an idea of what the Lord Jesus has done for them.

Other branches of the work are the mothers' meetings, which have been very encouraging all the winter; and the soup-kinchens, established at most of the Missions. In the wine cellars at Rheims, where the people are still living, one of the McAll Mission workers has been taking spiritual help and comfort.

In conclusion, the speaker said: "If our ordinary work has suffered, God has found other ways of bringing His Word home to the peoeple. We have many causes for sorrow; in the future there will be many gaps; but we have no doubt that God is working still, and that He will use this terrible ordeal through which our country is passing for its good and for His glory.

SOME OF THE THINGS ITALY WANTS.

In March Mr. Geo. B. McClellan, former mayor of New York, and now Professor of Economic History in Princeton University, contributed to the New York Times an article entitled "Italy's Price for Neutrality." Italy's neutrality is no longer to be considered. The pressure of the Allies on Constantinople, has led far on from that. Nevertheless, the article by Professor McClellan has much which is of enlightenment and value today, and we give here a condensation of it:

In 1878 the young Kingdom of Italy, greatly enjoying the sensations of its newly realized nationality, confidently expected to share in the distribution of the Turkish loot at the Congress of Berlin. Not only was that hope disappointed, but Italy had the mortification of seeing her hereditary enemy, Austria-Hungary, awarded the administration of Bosnia and Herzegovina.

As the result of this disappointment, and largely because of hatred of Austria, the movement for a greater Italy, which had until then made but little progress, suddenly acquired great vigor. The gospel of Italia Irredenta, or Italy unredeemed, was preached all over the kingdom, and its apostles insisted that Italian nationality was not and could not be complete until all Italians had been gathered under the rule of the house of Savoy.

Language was made the arbitrary test of Italian nationality, but even this test, misleading as it is, was applied neither strictly nor logically. Irredentists demanded the inclusion in the Kingdom of South Tyrol, including the Trentino and all south of the summit of the Brenner Pass, with a large German population; the entire Austrian littoral as far as and including Fiume, with a large German and Slav population; the Swiss canton of Ticino, Nice, Corsica, and Malta. A realization of Irredentist aspirations of course meant war, not only with Austria-Hungary, but also with Switzerland, France, and Great Britain, besides which, whatever may have been the sentiment of the Italian-speaking Austrians, the inhabitants of Ticino, Nice, Corsica, and Malta were perfectly satisfied with their political allegiance, and undoubtedly would have joined very enthusiastically with their "oppressors" in fighting their would-be "redeemers."

The movement reached its height when Menotti Garibaldi, one of Giuseppe Garibaldi's troublemaking sons, presided at a mass meeting held for the purpose of raising volunteers for the invasion of the Trentino, Cairoli, the Prime Minister, had no trouble in squelching the proposed filibustering expedition, and when the movement fell into Republican, Socialist, and Anarchist hands Depretis had no difficulty in keeping it within bounds. When in 1881 France seized Tunis, toward which Italians had cast longing eyes, and, as a result, Italy joined the Triple Alliance, the Irredentist movement languished, and almost died out on the discovery in 1882 of the plot of the Irredentist Oberdank to murder the Emperor of Austria. The recrudescence of Irredentism has been the growth of the last few years. Italians who had always dreamed of being a great power believed that their dream had been fully realized in 1912 in the conquest of Tripoli. Not appreciating that economic soundness is the only basis upon which a great power can exist, they ignored the fact that Italy has only recently become solvent, and jumped to the conclusion that they had become the political equal of all the great powers.

This feeling of national self-satisfaction resulted in a very general desire for national aggrandizement and brought into being the so-called "nationalist" movement. The nationalists were, at least in the beginning, very thorough in their program. They seriously discussed the advisability of changing the title of the King of Italy to that of Roman Emperor, and looked forward with certainty to the time when all the Mediterranian shores would be Italian and the Mediterranian itself an Italian lake. The Triple Alliance had "kept the ring" while Italy fought Turkey, and so the nationalists, for the moment at least, were willing to leave Italia Irredenta alone. Besides, Italia Irredenta could not possibly have satiesfied the magnificence of their hopes.

The outbreak of the war last Summer entirely changed the nationalist view of Italy's world future and focused it on certain definite possibilities. These possibilities, as has been said above, include the acquisition of the Trentino and the Austro-Hungarian coast from Friuli to Fiume, besides certain Croatian and Dalmatian islands.

The usual arguments advanced in support of Italian claims to these territories are: That they are inhabited almost entirely by Italians who desire to be included in the Kingdom of Italy; that they are shockingly oppressed and misgoverned, and that until recently they have belonged to one or other of the Italian States. In short, it is urged that their acquisition by modern Italy would be nothing but the righting of a great wrong, the restoration to Italy of peoples who have been stolen from her. These arguments have been so constantly used that they have been generally accepted, although, as a matter of fact, they are far from being accurate.

The Irredentist claims upon the Trentino run from the Italian frontier to Franzenfeste, a distance of 96 milees. This territory is inhabited by an Italian-speaking population for a distance of 35 miles from the border, and for the remaining 51 miles by German-speaking Teutons. The City of Trent, being in the south, about two-thirds of the 135,000 inhabitants of the Trentino speak Italian, as against one-third speaking German.

The Austrian crown land of Goerz and Gradisca lies between Italian Friuli and Trieste. Of its inhabitants two-thirds are Italian-speaking Italians; the rest are German-speaking Slavs, while of the 135,000 inhabitants of Trieste three-fourths speak Italian, the rest German. Of the 350,000 inhabitants of Istria about three-fourths are Slavs, the rest Italians, while of the inhabitants of Croatia and Dalmatia, including the islands, only about 3 per cent. are Italians.

In the charge of oppression and misgovernment the wish has been largely the father of the thought, for the local Governments of Austria certainly do not compare unfavorably with those of Italy, while industrial prosperity under normal conditions is higher. The chief grievance of Italian Austrians is the lack of an Italian university on Austrian soil, and Austria has done little or nothing to meet it. It is generally supposed that all the Austrian provinces in which Italian is the language of the majority of the inhabitants once, and in modern times, belonged to Italian States, yet such is not the case.

Of the Trentino the extreme southern end to a line somewhat north of Lago di Garda belonged to the Venetian Republic until its fall. It is true that the rest of the Trentino was incorporated into Charlemagne's Kingdom of Italy in 774, but as early as 1027 the Emperor, Conrad II., gave all the temporal rights in the region to the Bishop of Trent and transferred it to Germany, to one power or other of which it has since belonged except during the rule of Napoleon. The claim that Garibaldi conquered it in 1866 is absolutely untenable. He had only crossed the border when he received the order to retire from Cavour.

During part of the eleventh century Goerz and Gradisca belonged to the Patriarchate of Aquieia. The region was then held successively, by the Eppenstein and Lurngan families, and with the exeption of its occupation by Napoleon has belonged to the house ofHapsburg since the year 1500.

Trieste belonged to its German Count-Bishop from the fall of the Roman Empire until its capture by Venice in 1203. It was off and on under Venetian control until 1382, when it passed definitely to Austria. Istria, a non-Italian-speaking province, belonged to Venice from the twelfth century until the peace of Campo Formio in 1797, when it passed to Austria, while Dalmatia, another non-Italian region, was more or less under Venetian control during the same period.

Of the entire Austrian territory which Irredentists desire, only Istria and the Dalmatian islands have belonged to an Italian State in comparatively modern times, and they have belonged to Austria for 118 years, while of the "un redeemed" inhabitants nearly half are either Germans or Slave, and do not speak Italian.

In all human probability, if Irredentist dreams come true, Italy will find herself with a problem on her hands almost as serious as that which Germany has had in Alsace and Lorraine. The German inhabitants of South Tyrol have always been among the most loyal subjects of the House of Hapsburg. It is as inconceivable to think of the German peasants of the Trentino becoming loyal Italians as it is to think of the Italians becoming loyal Prussians. The Slavs in the Irredentist lands have absolutely nothing in common withItaly. Those who are disloyal to Vienna or Budapest look to Petrograd for inspiration and ceertainly not to Rome. In gratifying Irredentist hopes Italy would assume not only a language question, but also a race question and a national question. The strength of modern Italy has been

her national unity. Recent Italian statesmanship has shown itself too wise to imperil Italian national development by unnecessary purchasing future trouble.

There is another side of the question which does not seem to have suggested itself to the Irredentists. If Trieste and Fiume are acquired, the Adriatic becomes an Italian lake, very much as it was a Venetian lake during the height of Venetian power. Austria and Hungary will become but little better than inland States, and Germany will be deprived of any outlet by sea to the east. It is obvious that neither Germany nor Austria-Hungary can consent to such an arrangement as long as they have armies in the field. But the question which is of even greater importance to Italy is, will and can the Allies consent? It is bad enough from the English and French point of view that the Black Sea should become a Russian lake and that Russia, becoming a Mediterranean power, should control a quarter of the Mediterranean Sea. It seems hardly possible that either Great Britain or France will permit Italy to obtain complete control of the Adriatic to the possible exclusion of the rest of the world. Having been forced to yield the reversion of so much of the Mediterranean to Russia, if they can possibly avoid doing so they will certainly not yield another quarter to Italy. The spectacle of Italy controlling the only Austrian outlet to the sea is one that can scarcely be viewed with indifference by either London or Paris. Yet the Italian press assumees that if Italy joins the Allies she will not only be given entire possession of the Adriatic, but that she will be given "her share of the Turkish spoils"; all this in addition to the whole of Trentino.

THE OFFER AUSTRIA MADE TO ITALY.

First—Part of the Tyrol inhabited by Italians was to be ceded to Italy.

Second—The western bank of the Isonzo, in so far as the population was purely Italian, and the town of Gradisca likewise was to be ceded to Italy.

Third—Trieste was to be made an imperial city, receiving an administration which would insure the Italian character of the city and to have an Italian university.

Fourth—Italian sovereignty over Avlona (a seaport in Albania) and a sphere of interest belonging thereto to be recognized.

Fifth—Austria-Hungary declared her political disinterestedness regarding Albania.

Sixth—The national interests of Italians in Austria to be particularly respected.

Seventh—Austria-Hungary to grant amnesty to political military prisoners belonging to the ceded territory.

Eighth—The further wishes of Italy regarding the general question to be assured every consideration.

Ninth—Austria-Hungary, after the conclusion of the agreement, to give a solemn declaration concerning the concessions.

Tenth—Mixed committees for the regulation of the details of the concessions to be appointed.

Eleventh—After the conclusion of the agreement Austro-Hungarian soldiers, natives of the occupied territories, shall not further participate in the war.

Germany in order to further strengthen the understanding between both her allies, undertook, with the full agreement of the Vienna Cabinet, to give a full guaranty for the loyal fulfillment of these offers.

WHAT THE BRITISH SOLDIERS IN FRANCE HAVE LEARNED.

One the 18th of May Mr. Alexander Powell, a member of the staff of the New York World, cabled from the British headquarters in France as follows:

Every British soldier in France has come to a realization of the terrible gravity of the situation that faces him. You don't hear him singing "Tipperary" any more, or boasting about what he is going to do when he gets to Berlin. He has come to have a most profound respect for the fighting qualities of the men in the spiker helmets. He knows that he, an amateur boxer as it were, is up against the world's heavyweight professional champion, and he appreciates that he has, to use his own expression, "one hell of a job" in front of him.

He has already found out to his cost, and to his great disgust, that his opponent has no intention of being hampered by the rules laid down by the late Marquis ofQueensberry. One of these days, however, when he is quite ready, he expects to give that opponent the surprise of his life by landing on him with both feet, spikes on his shoes and brass knuckles on his fingers. Meanwhile, like the young Prince in the running shorts, he has buckled down with grim determination to the task of getting himself into condition.

I suppose that if I were really politic and far-sighted, I would cuddle up to the War Office and make myself solid with the General Staff by confidently asserting that the British army is the most efficient killing machine in existence and that its complete and early triumph is as certain as that sparks fly upward. Neither of these assertions would be true, however, though in saying this I am perfectly aware that I am inviting the blue pencil of the censors.

It should be borne in mind however, that the British did not begin thebuilding of their war machine until about nine months ago, while the German organization is the result of half a century of unceasing thought, experiment and endeavor. But what the British have accomplished in those nine months is one of the marvels of military history.

The machine that they have knocked together, though still a trifle wabbly and somewhat creaky in its joints, is, I am convinced, eventually going to do the business. It struck me as having all, or nearly all, of the merits of the German organization, with the human element added.

You can't really appreciate what the British war machine is like or what it is accomplishing by reading about it. You have to see it for yourself, as I did. And it is by no means easy to see, either, for along the thirty-odd miles of battle front held by the British, war correspondents are about as welcome as the smallpox.

For miles and miles roads are lined with huge English lorries, in their war coat of elephant gray, with converted London buses and with ambulances, until you begin to wonder if their are any automobiles left in England.

So crowded are the highways behind the British front that at the street corners in the towns and at the cross-roads in the counry are posted military police, with scarlet flags, who control the traffic, just as do the policemen in Fifth Avenue and Broadway. The roads are never permitted to fall into disrepair. Road gangs and steam rollers are constantly at work. There are speed limit signs posted everywhere, heretofore practically unknown in France,

where any one who was careless enough to get run over was liable to arrest for obstructing the traffic.

But no matter how systematically the army service corps may deliver marmalade and cartridges to the trenches, and no matter how quickly the army medical corps may get the wounded from those trenches into the surgeons' hands, the thing that really counts, when all is said and done, is the spirit of the men themselves.

The British soldier of this new army has none of the rollicking, devil-may-care recklessness of the traditional Tommy Atkins. He has not joined the army from any spirit of adventure or beecause he wanted to see the world. He is not an adventurer; he is a crusader. With him it is a deadly serious business. He has not enlisted because he wanted to enlist or because he had to, but because he felt he ought to.

In ninety-nine cases out of a hundred he has left a family, a comfortable home and a good job behind him. And unlike the stay-at-homes in England, he doesn't make the mistake of underrating his enemy.

He knows that the headlines which appear in the English papers, exultantly announcing "Another British Advance," are buncombe. He knows that it isn't a question of advancing, but of hanging on. He knows that he will have to fight with every ounce of fight there is in him, if he is to remain where he is now. He knows that before the Germans can be driven out of Belgium, much less across the Rhine, all England will be wearing crape.

He knows that there is no truth in the reports that the enemy is weakening. He knows it, because hasn't he vainly thrown himself in successive waves against that unyielding wall of steel?

He knows that it is going to be a long war. Every British officer or soldier with whom I have talked—and I have talked with a great many of them—has said that he expects that the spring of 1916 will find them in virtually the same position that they hold now. They will gain ground in some places, of course, and lose ground in others; but a year or so, the men in the trenches believe, will see no radical alteration in the present western battle line.

Such is the opinion of the men who are doing the fighting. All of this, of course, will not make pleasant reading in England, where the Government and certain sections of the press have given the people the impression that Germany is already beaten to her knees, and that it is all over but the shouting. Out along the battle front, however, in the trenches and around the campfires, and in the hospitals, you do not hear the men discussing "the terms of peace we will grant Germany," or "what we will do with the Kaiser." They are not talking much, they are not singing much, they are not boasting at all; but they have settled down to the herculean task that lies before them, with that same bulldog tenacity of purpose, that same grim determination which characterized the men who wore the blue in the darkest days of the Civil War.

Don't misinterpret what I have just said. Don't think that I doubt the eventual triumph of the allies, for I don't —not for a minute. But from what I have observed while in the field with four of the armies, from what I have seen of the strength of the German positions along the western front, from what I have learned from reliable sources of Germany's military and economic resources and the temper of the German people, from the conversations I have had with Cabinet ministers and diplomatists and Generals and staff officers, and particularly with the fighting men themselves, I have come to the opinion—and it is not a hastily formed opinion, either—that the war will unquestionably last two years; that it will not improbably last three, and it may last four; and that even then Germany may not be conquered.

The sooner the people of England stop deceiving themselves and look the facts in the face, the sooner they will be willing to admit that the German soldier is as good a fighter as the British soldier, and that the German officers are, as a whole, far better trained than the British officers; the sooner they come to realize that if Germany is to be beaten, every man in England between the ages of eighteen and forty-eight who is able to carry a rifle will have to take the field, just that much sooner will this bloody business be over.

THE LEGISLATURE AND MORAL REFORM.

E. Guy Talbott, Chairman Legislative Committee, State Church Federation.

The forty-first session of the California Legislature came to a close April tenth after a session all day and all night on the Sunday preceding. Though the Legislature was "Progressive" in politics, it was not very progressive as regards moral reform. There was almost no distinctly moral legislation and none of a drastic character. Yet the Public Morals Committees of both houses were very favorable to such legislation.

The anti-cigarette, anti-lottery and anti-gambling bills were all favorably reported out of the Assembly committee, but only one of them—the anti-gambling bill—came to a vote in the Assembly, and it was defeated by a vote of 41 to 16. On the other hand, the Assembly came within two votes of passing, by a two-thirds majority, an amendment to the constitution that would have been the most drastic pro-liquor legislation ever enacted anywhere—the liquor compensation amendment. The race track bill also had a large vote in its favor.

The Legislature passed four bills dealing with the liquor traffic: 1. Blind Pig Abatement. 2. Prohibiting sale of liquor at school houses. 3. Making possession of internal liquor revenue receipts prima facie evidence of guilt in certain "dry" territory. 4. Prohibiting sale of liquor to drunkards or Indians. The Dry Zone Bill was killed by the vote of the Lieutenant Governor casting the deciding vote. The Wine Men's proposed Liquor Code never came out of committee.

Amendments of direct church interest were the Bible in the Public Schools Amendment and the Church Tax Exemption Amendment. The former never came to a vote and the latter was passed practically unanimously. The amendment, if adopted by the people, will enable the churches to use their buildings for social purposes as well as "religious worship," where such social purpose is in connection with church work.

Several important measures endorsed by the State Church Federation were enacted into law. This is true of Child Labor, Public Defender, and Free Labor Exchange measures. Of great significance to the health of the state was the passage of the Pure Milk Bill and an appropriation of $100,000 to aid in the fight against tuberculosis, under the direction of the State Board of Health.

The greatest fight of the session was on the "Non-Partisan" bill, which takes all state offices out of politics,

This was one of the five measures recommended for passage by the Governor in his message. The other four, which were also passed, relate to: 1. The increase of rates of taxation of certain corporations. 2. Free labor exchanges. 3. Rural credits. 4. Preventing the abuse of the initiative, referendum and recall.

For petty grafting this session of the Legislature reminded one of the old days of gang rule. There were twice as many attaches as could be used. They represented so much graft—otherwise known as "patronage." The junket trips of various kinds were of this same petty grafting nature. Salaries of state officials were raised by wholesale. Five hundred dollars were voted to pay for the painting of a picture of former Lieutenant-Governor A. J. Wallace. No appropriation was made to relieve distressed humanity, on the grounds that there was no money,—except $2000.00 for an investigation of unemployment. Yet $15,000.00 were voted to build bath rooms at the Soldiers' Home at Yountville; $50,000.00 for the encampment of the National Guard at San Francisco during the Exposition and $10,000.00 for building the "John Muir Trail" in the Sierras. The list might be lengthened to several columns of extravagant and often useless expenditures of the people's money.

On the whole, the Legislature was free from corporation domination. The corporation and labor lobbies were both largely disregarded except in the case of the insurance lobby, which was successful in defeating the insurance bill of Senator Kehoe. The administration program was largely carried out.

WOMAN'S CONGRESS OF MISSIONS OF THE PANAMA-PACIFIC EXPOSITION.

It is a common practice on the Zone of the Panama-Pacific Exposition to attract the passing throngs by a brief and enticing glimpse in front of the exhibit, of the full glories that will be revealed when the visitor passes through the doors.

All unconsciously, the Woman's Congress of Missions has fallen in line with this device of arousing interest. Miss Miriam L. Woodberry has been proving the alluring figure in awakening deep interest in her subject and in creating an eager desire to hear her again and again tell in her graphic way the fascinating and serious facts and problems of the tide of immigration to our land.

Miss Woodberry is one of the secretaries of the Woman's department of a national Home Missionary society. She has been visiting the Coast for a few weeks and has accepted many invitations to address various audiences. At all times she has charmed with her delightful personality, forceful address and splendid presentation of her subject. She is to be one of the leading speakers on the program of the Congress of Missions of June 6 to 13 and will prove of special interest to the young people who will be out in force to hear her. "Young people and Missions"—what an inharmonious combination this suggests to some minds! There are young matrons to whom an invitation to a missionary meeting would seem a knell sounding the passing of their youth. Missins to them means an interest (melancholy) participated in by women whose eyes have grown so dim, whose ears have become so dull, whose elasticity has been so taxed, that they can no longer respond to the beauty and joy and rhythm of life that in its abundance greets them on every hand—but, denied these pleasures, must occupy themselves with serious interests and dull affairs.

Miss Woodberry and many others like her will reveal to young people what Missions really are. No young girl is asked to take upon herself the qualities which she imagines the members of missionary societies must assume to be eligible; she is urged, on the contrary, to give to the cause the glories which she herself possesses—strength, enthusiasm, unbounded faith in successful achievement, experience in up-to-date methods of work, the sympathetic love of youth for youth of whatever land or clime. The Congress makes a special plea to our young women for their needed and valued help. This is the age of youth, and Missions call upon it for all it has to contribute to this great factor in God's evolution of mankind.

LORD'S DAY CONGRESS.

Among the 800 conventions and congresses to be held in connection with the Panama-Pacific International Exposition, none treat of matters of more fundamental importance to the welfare of nations than the "Fourteenth International Lord's Day Congress." The date is from July 27 to Aug. 1 and the place will be at the beautiful new Convention Hall in Oakland, on the east side of the San Francisco bay. The mayor and the Chamber of Commerce of Oakland extended the invitation for the use of this hall, which assures a cordial reception to their guests.

President Woodrow Wilson accepted the Honorary chairmanship of the convention. In his absence, Judge Alton B. Parker, of New York, will occupy the chair. Eighteen American Sabbath Associations will co-operate in the Congress and the Sunday Rest Associations of Belgium, Denmark, England, France, Germany, Scotland and Switzerland. The Duke of Connaught, Governor General of Canada, is one of the Honorary vice-chairmen.

A number of the most eminent workers in Sabbath, reform from foreign countries and from the United States will attend the Congress, and a rich program, a feast of fat things, has been provided for every session of the six days' Congress. An effort is being made to secure Secretary of State William Jennings Bryan to deliver the address at a great mass meeting to be held Sunday afternoon, Aug. 1. It is desired that all the churches of the bay cities observe that Sunday as "Lord's Day Congress Sunday." Distinguished speakers can be obtained from the Congress to fill the pulpits.

This preliminary notice is issued that the friends of the Lord's day, who are anticipating a trip to the Exposition, may plan to attend during the last days of July. The Congress will be preceded and followed closely by other important gatherings, such as the International Purity Congress, the Bible Conference of the American Bible Societies and the Congress of Reforms. So it will be an opportune time to come. The Exposition, too, will then be in the height of its glory.

A verse may find him who a sermon flies
And turn delight into a sacrifice. —Herbert.

Brooding over the past is turning over useless chaff. The present is your opportunity.

THE DESTRUCTION OF THE LUSITANIA AS VIEWED BY DR. AKED.

In an adress on Sunday evening, May the 16th, Dr. Aked spoke as follows:

It is a time for searching of heart, for restrained speech, for the mind that looks before and after, for the soul that rests in a faith in everlasting righteousness and in a God of righteousness whose purpose through the ages will not fail. "In quietness and in confidence shall be your strength."

I do not bid you not to hate. I only bid you know well what it is you have to hate. For hate is too precious a thing to be wasted. You must not hate Germany, nor the German people, nor the German ruler, any more than in other circumstances you would hate Great Britain, or the British people, or the British king. Hate WAR!

It is war which attempts to starve sixty millions of German people, which seeks to establish a blockade and prevent the German people obtaining food from overseas—war upon the civil population, war upon women and children, war upon the unborn. For Mrs. Pethick Lawrence declared from this platform that actual investigation has shown that the children now being born in the war countries are lighter and smaller consequent upon the privations and mental agony of the mothers who bear them.

Blockade Germany. Let them have no food. Starve the women and children. This is WAR!

And it is not a German author or German soldier who has declared this to be the proper policy in war. It is a well known British military writer, Major Stewart Murray, who says:

"The proper strategy consists in the first place of inflicting as terrible blows as possible upon the enemy's army, and then in causing the inhabitants so much suffering that they must long for peace and force their government to demand it."

We can see the sinking of the Lusitania. We can close our eyes and see the thing itself. Some of the men and women belonged to us—were our own.

We cannot visualize the starvation of millions. The words glide off the surface of our mind like a smooth stone. The dramatic horror of the destruction of the Lusitania appals us. But the starvation of women and children and the wrongs done to the unborn—this, too, is WAR!

Beware, then, of entrance into a quarrel. Beware of the first false steps which before the journey ends may bring you into the midst of agonies and horrors such as these.

Never since the Civil War has a President of the United States carried so heavy a burden of responsibility as rests upon President Wilson in this hour. He must be supported by a loyal and united nation. For him let your prayers rise like a fountain night and day.

Let us pray that no mistake may be made where a mistake may plunge us into the vortex of a world tragedy. For myself I deplore that part of the President's message to Germany which is directed against the destruction of merchant shipping by submarine warfare. Herein he travels outside the neutrality which he laid upon us as a sacred duty.

The President was right when he exhorted us to neutrality. He is wrong when he himself violates neutrality in word and spirit. When he seeks to defend American lives, and, what is of less importance, American property, he is within his right and his duty. But when he demands in effect that Germany shall abandon her submarine warfare, he is wrong in policy and in principle.

The reply of Germany is obvious. I am not defending submarine warfare nor any part of German policy or any German action. I defend nothing in connection with the war. I hate and loathe everything connected with it. I would cheerfully die a thousand deaths rather than make myself a party to the defense of it. But I know that one-sided views are dangerous views and narrow views are false views.

Germany makes her answer. The Lusitania was carrying munitions of war.

The German calculation, for which, of course, none of us would make ourselves responsible, is that she had on board sufficient ammunition to kill sixty thousand men. The ship's manifest shows that there were on board 5,471 cases of ammunition. The folly of taking passage on such a vessel is like that of an American newspaper man who should argue that in the discharge of his duty to the American newspaper that employed him he had a perfect right to walk over fields across which Germans were shooting at Englishmen and Englishmen at Germans. If he were shot how much would he have contributed to his own death?

The gravest responsibility rests with the Cunard Company, who carried passengers on an ammunition ship. They ought to have given written notice to every person seeking to book passage that the Lusitania would carry more than five thousand cases of ammunition and that the British Government had notified the line that it could not supply battleships or torpedo boat destroyers to convoy the Lusitania through the war zone.

It is terrible to think that we—not you and I, but American manufacturers and American capitalists—are making money out of this war, are making enormous sums of money by supplying arms with which Germans can kill Englishmen and Englishmen kill Germans. American factories are working night and day. Ship after ship is loaded down, as the Lusitania was, with arms and ammunition.

I know that American manufacturers are within their legal right in selling arms to warring nations. I am not so silly as not to know. But sometimes you can do no deadlier wrong on this God's earth than act upon your legal right. And, after all, legal right in this country only means that which the people up to the present time has chosen to permit.

When I came to this city the saloon keeper had a legal right to sell liquor twenty-four hours a day. Now his legal right is limited to twenty hours. In some parts of this State a man has no legal right to open a saloon at all. The people of this country may, if they choose, put an end to this legal right, the "right" to pile up heaps of bloodstained gold out of the manufacture of the means of murder. They may do it—and may God speed the day!

It is argued by the President that although the Lusitania was carrying arms, the only right which Germany possesed under international law was to destroy the vessel after the safety of every life amongst passengers and crew had been secured. And, of course, the President correctly states the facts with regard to the practice of the past.

Such international agreement, growing into what is called "international law," arose in the day before submarines were heard of. The whole body of international law has grown through the years and through the centuries, changing with changing conditions. The introduction of the submarine, which has already changed the world's outlook upon naval warfare, will undoubtedly effect changes in this body of opinion which we call "international law."

One of the highest naval authorities in the whole world, himself an Englishman, has declared in favor of the legitimacy of such deeds as the sinking of the Lusitania. Sir Percy Scott is an admiral of the British navy and a lord of the admiralty. He has received his knighthood from the British crown. These words of his were written fifteen days before the war cloud burst over Europe. Writing to the London Times on July 16, last year, he first made this quotation from some unnamed foreign naval writer:

"If we went to war with an insular country, depending for its food on supplies from overseas, it would be our business to stop that supply. On the declaration of war we should notify the enemy that she should warn those of her merchant ships coming home not to approach the island, as we were establishing a blockade of mines and submarines. Similarly we should notify all neutrals that such a blockade had been established, and that if any of their vessels approached the island she would be liable to destruction either by mines or submarines, and therefore would do so at their own risk."

And this is the judgement of a lord of the British admiralty upon it. Sir Percy Scott says:

"Such a proclamation would, in my opinion, be perfectly in order, and once it had been made, if any British or neutral ships disregarded it they could not be held to be engaged in the peaceful avocations referred to by Lord Sydenham, and if they were sunk in the attempt it could not be described as a relapse into savagery or piracy in its blackest form. If Lord Sydenham will look up the accounts of what usually happened to the blockade runners into Charleston during the Civil War in America, I think he will find that the blockading cruisers seldom had any scruples about firing into the vessels they were chasing or driving them ashore, and even peppering them when stranded with grape and shell. The mine and the submarine torpedo will be newer deterrents."

You hear that? It would be perfectly in order, and such action must not be described as "a relapse into savagery or piracy!"

It is not for you or me to judge betweeu the President of the United Statees and a British admiral. But it is for us to declare again and again that we will not be hurried by indignation and anger into a false position, a position which, in its immediate and not distant consequences, we could only maintain by means of those entangling foreign alliances against which the United States is committed, and by adding to the brutality and atrocity of war, which, since last August, we have been denouncing and lamenting.

The church in which the newcomer feels the most at home is the one he is most likely to make his church home later on.

OPTIGRAMS.

Hugh Elmer Brown.

The pessimist expects a puncture on every short spin.

War stalks in the world, but it is on the road to its own execution.

We can all understand religion in the terms of friendship.

At the heart of history lies the history of the heart.

No great evil has ever been vanquished before somebody had been crucified.

Death is but a bend of a river around the spur of a mountain.

It is better to fail in being a Christian than to succeed in being a pagan.

Strangers find it difficult to be silent together; friends find it easy.

Conceive Crusoe's condition if he had found Billy Sunday instead of Man Friday.

Some misread the Shepherd-Psalm thus: "The Lord is my Shepherd. I will not work."

The atheist talks about "demonstration;" but he who would demonstrate the nonexistence of God must himself be omnipresent and omniscient.

We must know something about God before we can venture to term Him "The Unknowable."

We estimate Jesus today by the new conscience, which is a consequence of His own influence, and so we miss much of His unique greatness.

Joseph cornered the corn in Egypt. Monopoly may be merciful.

The ten commandments were addressed to the masculine sex. "Thou shalt not covet thy neighbor's wife" is for men and not women.

Of Cowper it was written: "His religion occupied his thoughts rather than his acts; touched his future rather than his present."

The indiscriminate eulogy of admirers often does more injury to a man than razor-edged rebukes of foes.

It is impossible to think of some men and forget that they are pure, unadulterated Christians.

Says a student of Lowell's life: "He had the talent of being a man first and everything else afterward."

Envy not the minister's life as easy and envy not the minister who makes it an easy life.

For many minds the nourishing of a doubt seems a vastly nobler thing than the holding of a belief. Nothing is easier than to make small sneers against the tyranny of creeds.

One of the most useless things on the planet is sentimental melancholy. If it becomes a personal hobby, it is worse than war.

Meredith makes one of his characters say: "Who can really think and not think hopefully?" It is half-thought which creeps on wounded wing, and not whole-thought.

Every day was modern in its day. The old was once the new and the new runs toward antiquity. Then let the new and old wed and not war.

Think you that the exquisite sensibility in the fingertip of a Paderewski, accumulated and cultivated through toilsome years, has no better end than dust and ashes? Is it incredible in a universe where waste is crime, that such delicate physical percipiencies are utterly preserved for nobler uses?

HAS IT COME TO THIS AMONG CONGREGATIONAL PASTORS?

In the last issue of The Advance I find among the "Advance Ads" this one:

"Special to Busy Pastors—Fifth anniversary sale of typewritten sermons; 20 mss. for $5.00 (regular price $9.50); six record revival sermons, $3.00; Royal series, $3.00 per doz.; last issue, No. 254, "Making Religion Attractive in Our Homes," 25c. List of sermons, lectures and addresses free. The Pulpit Helps Co., 112 Tracy Ave., Batavia, N. Y."

I have seen such advertisements in English papers addressed to rectors and vicars in connection with the Established Church of England, and have not wondered at them. I have found comfort in the thought that among pastors of Congregational churches such traffic in things sacred was inconceivable. My bitter disappointment and utter disgust called forth the exclamation which heads this paragraph.

But why not? If a "busy pastor" finds himself on Saturday evening destitute of a sermon for the next Sunday —why not spend "25 cents" for one "typewritten"? Why not have a quantity of them on hand for such emergencies? "Typewritten"—you can safely show the MS. and no one will know but that it came fresh from your own typewriter! "Twenty-five cents"—cheap enough and a whole day saved for the employments—whatever they may be—that make me a "busy pastor"!

But what have you been busy about? What ought you to have been busy about all the week, if not bringing out of your own treasure, "things new and old"? This is our Master's description of a "scribe who hath been made a disciple to the kingdom of heaven" (Matt. 13:52 Rev.). "Things new and old," not some things new and some things old, but things at once both new and old—old as the dear gospel of Christ, old as the eternal truths of God and Jesus Christ his Son, and sin and salvation and the life everlasting; new as coming fresh from a personal experience of their truth; new as a message from Christ consciously received for that day and hour; new in practical application to new necessities, new duties, new privileges; new health and growth in the flock which the pastor feeds!

"Typewritten" and thus bearing on its very face a lie—set forth as your own, but your own only as purchased for twenty-five cents! "Typewritten," but some prints can scarcely be distinguished from typewriting — maybe you yourself are being imposed upon!

No; let us be honest about it. If you must needs read your sermon, and if you cannot find time to write it, why not take into the pulpit your volume of Bushnell or Beecher, or even the latest from Billy Sunday, and own up to borrowing?

I trust that those advertisers did not rightly judge the preachers who read The Advance. I trust that they will never get back the money they paid for the advertisement. There is more Christian honor, more truthfulness, more capacity in our Congregational ministers, in all the list from A to Z than can allow such advertisements to pay.

W. C. P.

JUNE MEETING TO BE OMITTED.

On account of the Congress of Missions to be held in San Francisco, June 6 to 13, the usual June meeting of the Northern California Branch and the Woman's Home Missionary Union will be omitted.

THE BRITISH SAY THAT GERMANY RENDERED THEM A GREAT SERVICE BY LEADING TURKEY INTO THE WAR.

Sidney Low, the author of "Egypt in Transition," writes in the London Chronicle:

"When the Germans cajoled and bribed the Young Turks into declaring war on the Allies they did a great service to the British Empire. The Turks, with their brave troops commanded and organized by Marshal von der Goltz, may give us a little trouble in and about Egypt for the moment, but they will save us an immensity of trouble in the time to come. For they not only won over Enver Pasha, but also that shifty and restless potentate, Abbas Hilmi, ex-Khedive of Egypt, who has now openly thrown in his lot with our enemies. The salutary result is that we get rid both of his Highness and his suzerain at one stroke. Egypt becomes a British protectorate, the Turkish sovereignty is renounced, the Turkish tribute will be paid no more, the Khedive is deposed and permanently banished, and the civil government is transferred to the hands of a very competent Anglo-Indian High Commissioner. So the Turk finally disappears from Africa, after having been there some centuries too long, and Egypt is at last incorporated with the British Empire.

"What this means can only be thoroughly grasped by those who have been familiar with the political system which has prevailed in the Nile regions for the last thirty-two years. Our position has been uncomfortable and unsatisfactory from the beginning. Egypt has never, as some people imagine, 'belonged to' Britain, nor has it been an independent State. It has been a nominal dependency of Turkey under a ruler who was supposed to exercise sovereign powers, subject to the claims of his suzerain, the Ottoman Sultan. Hampered by our respect for various 'scraps of paper,' we have endeavored conscientiously to maintain that anomalous situation. We went into the country with the declaration that we would neither conquer nor annex it. We bombarded Alexandria, and sent in an army under Lord Wolseley in 1882, ostensibly to 'restore the authority of the Khedive,' which was being upset by a military revolt. And it is as supporters of the authority of the Khedive that we have remained. We merely told the Khedive and his cabinet how in our opinion it ought to be governed.

"The English troops were not supposed to constitute a British garrison; they were only an 'army of occupation' left in the country to protect it against disorder and disturbance. The British officers in the native regiments were merely 'lent' to the Egyptian War Office for service in the Khedival Army, which was technically a branch of the Turkish forces, with Turkish badges and Turkish insignia."

THE PASTORAL RELATIONS OF THE REV. DR. KELSEY AND THE CHURCH AT MARIETTA, OHIO, DISSOLVED BY COUNCIL.

After deliberation, the council found as follows:

"The Ecclesiastical Council called to dissolve the pastoral relations between the Rev. Henry H. Kelsey and the First Congregational Church, of Marietta, Ohio, has listened with keen interest to the records of the Church, the eloquent statement of the retiring pastor, and the personal tributes from members of the church. It is our profound conviction that in accepting the Secretaryship of the American Board for the Pacific district, Dr. Kelsey has re-

sponded to an unmistakable and imperative summons of the Holy Spirit. We, therefore, express our cordial approval of the action of the church in accepting his resignation, and in calling this council.

"In voting to dissolve this devoted and fruitful pastorate the council desires to express its deepest appreciation of the character of this union and of the person and work of Dr. Kelsey.

"Following in a succession of noble pastorates, his has been conspicuous in its spirit and success; in the beautiful and close friendship of the pastor for all the people and all the people for the pastor; in the uniformly high character and inspiration of his pulpit utterances; in the splendid organization of the Church and Sunday School, which has produced large results in the new life and the enlarged place he has given the church in community, state, nation and world wide influence.

"As citizens of this historic city and pastor of the oldest church in the state, as a leader in the civic and religious life of the community, we most gratefully acknowledge his genial spirit of service, and splendid co-operation in all movements which pertained to the City, Churches and College. We recognize his wise and broad policy for the development of the Churches of the Association, the untiring labor and unflagging zeal which personally cared for these churches, in general oversight, in personal service, and in wise counsel, which not only strengthened the Congregational forces for the present but assures their future growth and prosperity.

"We rejoice in the large place and influence which was his in the work of the Ohio Conference as one of its most vigorous and inspiring leaders.

"We realize the greatness of our loss, but rejoice that the years of his service have contributed to fit him so eminently to enter upon his new duties. We believe that his years of successful service are a clear prophecy of the great work he will perform in the world wide field of missionary activity.

"We express to the church our congratulations for the privilege she has enjoyed in the five years of this highly efficient and happy leadership, and hope and pray that she may be guided by the great head of the Church to the speedy selection of a worthy suecessor."

A SUCCESSFUL PARSONAGE CAMPAIGN AT PITTSBURGH.

This is a picture of the parsonage, to cost $2400, which will be erected at once on the church lot at Pittsburgh. In a whirl-wind campaign last week, $1600 of the amount was raised. The campaign, which followed closely the methods used in financing Plymouth Center, Oakland, started Tuesday evening. The pastor invited 35 men to a "get-together" supper—at nothing per plate. The Ladies' Aid served the supper, and the cost was charged to "over-head expense."

Four captains were chosen, each of whom picked four men. A card-catalog of every man in the community, excepting members of the Catholic Church, had been prepared. The twenty canvassers took these cards, each man taking from four to ten cards, with instructions to interview only those whose names appeared on their cards.

Wednesday evening $645 had been pledged. Each evening new cards were issued, and pledges tabulated. The ladies served a light luncheon each evening at nine. The $1600 was raised by Saturday evening—representing four days of work. Eight hundred dollars will be carried—but this amount seems small, as the newly organized Ladies' Aid made $102 week before last at a chicken supper in one evening.

The Rev. Chas. C. Champlin, the new pastor, was ordained in the Pittsburgh Church. It was then called Black Diamond, in November, 1907. He was then student-pastor. After six years' absence, during which he has served a city church and a suburban church, he has recently been "recalled" to his first charge. The work seems full of promise.

THAT ORGAN TROUBLE.

The organ of the First Congregational Church is being put into good working shape rapidly under the direction of an expert in aconstics, and apparently without any such changes in the auditorium as Mr. Waldrop, the organist, thought necessary. His resignation came about from the fact that the church officials and he could not agree as to the changes needful, and so they part company the first of the month. Mr. Wilbur McColl of St. Paul's Church, Oakland, has been secured as his successor at the organ, and the management of the choir has been placed in the hands of Mr. Perry, the soloist.

THE SAN JOAQUIN VALLEY ASSOCIATION.

The San Joaquin Valley Association met with the Porterville Church on May 11th and 12th, beginning with a luncheon at the church on Tuesday noon and closing with a luncheon at the same place on Wednesday noon. Twelve of the fifteen churches of the Association were represented by delegates, and every appointee on the program was present, with one exception. Each of the half-day sessions was opened with devotional service.

The Registrar of last year, Mr. S. R. Mossmann of Fresno, having left the Association, Rev. E. D. Weage of Tulare was unanimously elected to fill the vacancy and serve for the ensuing year. The address of the first session was by Mr. Weage on "The Minister in the Nurture of Souls," and the afternoon sermon on "Life that is Eternal," by Rev. T. T. Giffen of Fresno. Both subjects were timely and characteristic of the men who handled them. The address on Tuesday eevening by Rev. A. W. Palmer of the Plymouth Congregational Church of Oakland on "An Ideal Church" was both interesting and informing, and fully sustained Mr. Palmer's reputation as a pulpitarian and a platform speaker.

On Wednesday morning the delegates were treated to an automobile ride about Porterville and its environs, with their homelike dwellings embowered in shade and beautified with flowers, and their extensive orange orchards, the leading industry of that section of the valley.

The morning session was opened by the Moderator, Rev. L. L. Woods, Ph.D., Rev. J. C. Eckhart led the devotional exercises, and was followed by the election of officers for the ensuing year. Rev. Mr. Tsugi, pastor of the Japanese Church of Fresno, gave an interesting talk out of his own experience, entitled "Why a Japanese Became a Christian." Miss Dean of Fresno gave some fine points on "Leadership in Sunday School Work." Rev. Huber Burr made many good suggestions in his presentation of the work of the Congregational Home Mission Society, adopting militant terms to fit the subject assigned him—"Leadership in the Firing Line." Rev. Dr. Papazian gave an excellent address on "An Example of Leadership," using as his beau ideal the matchless life of John Wesley.

The morning session proved all too short for the opportunity of hearing from the Rev. Mr. Swabenland, who represented the Sunday School and Publishing Society, or for short reports from the churches, final words and resolutions, save that the retiring Moderator did say a word endorsing The Pacific—never more ably conducted and worthy of patronage than now—and a vote of thanks was given to the Porterville Church and pastor for their efficient and sumptuous entertainment of the Association. The next annual meeting is to be at Tulare, with Rev. Mr. Giffen as Moderator.

L. L. W.

UPPER BAY ASSOCIATION.

The Upper Bay Association of Congregational Churches held its annual meeting in Benicia last week. On Tuesday evening Rev. C. C. Champlin of Pittsburg gave an illustrated lecture on Summer Camps for Boys and Girls. Fine views of Muir Woods were shown, and the purpose of the camp explained, combining Bible study, recreation, sports, under careful and competent supervision and oversight.

Rev. Fred Goodsell of Marash, Turkey, gave a most entertaining and instructive lecture on political, social and religious conditions in the Turkish empire.

Many fine views were shown of the country, its people, their manners and customs, and the work being done among them by missionaries.

On Wednesday the devotional hours were led by Rev. Bridell Washburn of Suisun and Mrs. Johnson of Pittsburg. Rev. Mr. Stone of Martinez read a carefully prepared and thoughtful paper on The Rise and Fall of Denominations.

Rev. T. C. Peterson of Rio Vista gave a splendid address on The Boy and His Future Manhood.

Reports from churches filled the rest of the morning session, bringing out many items of interest from the different fields. At the noon hour the Ladies' Social Circle served an elaborate lunch in the church parlors.

In the afternoon Mrs. Laura Perkins of Oakland gave an address on the work of the Woman's Home Missionary Union, followed by a symposium on Our Problems in Church, Sunday School and Community.

The Rev. H. H. Wikoff was chosen delegate to the National Council.

The Association closed with a communion service administered by Rev. O. W. Lucas and T. C. Peterson.

SONOMA ASSOCIATION,

The Sonoma Association of Congregational Churches held its spring meeting at the Todd church, near Santa Rosa, Friday afternoon and evening, May 14. Every church but one was represented. Deacon C. E. Wingate of Santa Rosa was chosen moderator, and Rev. F. W. Dean of Sebastopol, scribe. At 1 p. m. devotional services were conducted by Rev. John Philips. This was followed by reports of the churches showing good work, progress and hopefulness. The theme, "Present Day Duties," under different divisions, was discussed in a most interesting and practical way. "Duty to Humanity," Rev. C. S. Price; "Duty to Church and Community," L. G. Scott; "Duty to the Family," Rev. R. G. Harbutt; "Duty to Self," Rev. Henry Ainsworth; "Duty Toward God," Rev. C. W. Preston.

The woman's hour was most delightfully occupied with an address on Home Missions by Miss Miriam Woodberry of New York, secretary of woman's department of the Congregational Home Missionary Society. Supper was served by the Todd ladies in their usual bountiful and excellent way. There was an attendance of over fifty at both sessions.

In the evening Rev. F. W. Dean led the devotions and Rev. E. L. Smith, D. D., of New York, secretary of the Foreign Missionary Board, gave an address that afforded an inspiring glimpse of the wonderful progress and transformation taking place in the mission lands.

ANGEL CAMP.

After a pastorate of nearly four years Rev. D. Goodsell has tendered his resignation, to take effect June 1st.

In accepting this resignation the members of the church feel that Mr. Goodsell has proven himself a most faithful pastor. His good judgment, great sympathy, and tender interest in every branch of his work, his stable preaching of God's word, have done much for us as a church. His retiring and modest manner, his unselfish appreciation of everything that has been done for him, are without an equal. He has been looked upon with great love and respect. He is a most faithful Christian gentleman. May God's blessing and peace attend him throughout the journey of his life. P. R.

WASHINGTON.

Northwestern Association.

The annual meeting of the Northwestern Association was held at Granite Falls on May 3-4, 1915. Rev. J. Douglas Hudson was moderator and Rev. R. M. Pratt, registrar. The moderator gave an address on the text, "What shall I do with Jesus which is called Christ?" Rev. F. C. Rolls, of Monroe, was chosen scribe. Rev. Warren Morse, Bellingham, introduced a profitable discussion relative to the matter of supplying churches, temporarily without a pastor. The reports of the churches showed evidence fo good work in spite of much difficulty. The committee appointments were: Credentials, Revs. R. M. Pratt, W. R. Parr, and C. J. Swain; Nominations, Revs. Jos. Weiss, F. C. Rolls, and C. J. Swain; Resolutions, Revs. Warren Morse, R. M. Pratt, and Mrs. A. A. Cunningham. The newly organized and recognized churches, Guemas Island and Summit Park, were added to the roll Rev. Homer J. Taylor was received from Plymouth Rock Association, Ohio, and Rev. W. B. Fisher was dismissed to the Seattle Association. The committee appointed to draft a new constitution reported. After an address on the subject by Rev. W. W. Scudder, it was decided to again refer the matter to the committee to report at the State meeting at Seabeck, the model constitution to be examined and compared.
Mr. Gomer Thomas, of Bellingham, was elected moderator for the ensuing year. Blaine was chosen as the place for the fall meeting, with the Rev. E. E. Flint as the preacher. The business committee will consist of Revs. Jos. Weiss, Warren Morse, and Andrew Erockson.

For delegates to the National Council, Rev. Warren Morse and Ex-Congressman Falconer were elected, with Rev. E. E. Flint and Supt. C. R. Frazier as alternates.

The program was an unusually strong one. "Thy Kingdom Come," was the central thought. Addresses were delivered upon the following themes: The Kingdom of God in the Teaching of Jesus, Rev. Warren Morse; The Public Schools as related to the Kingdom of God, Rev. R. M. Pratt; The Universal Peace Movement as related to the Kingdom of God; The Churches of the State as parts of the Kingdom of God, Supt. W. W. Scudder; The Building of the Kingdom of God in the Sunday Schools, Rev. J. M. Dick; The Out Stations of the Kingdom in Home and Foreign Lands, Mrs. A. Talbott and Mrs. E. J. Kennedy; The Labor Problem as Related to the Kingdom of God, Revs. E. E. Flint and J. D. Hudson; What shall the Churches do in regard to the Kingdom? Revs. F. C. Rolls and D. E. Wilson. Rev. C. J. Swain brought a message of inspiration in the Associational sermon dealing with the necessity of the manifestation of the spirit within the wheels. The church at Granite Falls royally entertained. Although the delegation was not large the hearty discussions evidenced much interest. R. M. P.

WILLIAM GOWER DAVIES.

William G. Davies passed into the other life at Sacramento on the 9th of May, aged 37 years and 6 months. He was the son-in-law of the Rev. F. C. Flanders of Porterville. Funeral services were held in Porterville, conducted by the Rev. S. W. Wilcox. Mrs. Davies and a daughter are among those thus bereaved.

That hymn "O What a Worthless Worm I Am" is not sufficiently complimentary to ordinary sinful human nature. Jesus hated these wormy conceptions of man.

For The Children.

AN OLD-TIME STORY.

The Good-Natured Boy.

(Here is one of the stories many of the fathers and mothers and grandfathers and grandmothers read in their childhood days. It was in McGuffey's series of readers, the compilers of which culled for their books the very best literature. Many grandmothers tell us that they read the stories in The Pacific to their grandchildren. This week we give them one to read in this way which many of them read in their school readers long ago, for McGuffey's books were used all over the country. We give the story with the numbered paragraphs, as it appeared in the old reader. We wish we could give the familiar illustration which accompanied it. It was of the tired and hungry boy sitting under a tree as night was coming on, crying bitterly, and the little dog approaching, wagging his tail, and holding in his mouth that which was found by the boy to make him feel considerably better.—Editor.)

1. A boy, whose name was Henry, went out one morning, with his dinner in a basket, to walk to a place about five miles distant. He soon met a poor, half-starved dog, which came up to him, wagging his tail, and begging, as well as he could, for something to eat.

2. Henry, seeing how poor the dog looked, said, "This animal is surely in great want. As I think he needs a dinner more than I do, he shall share mine."

3. Saying this, he gave the dog part of the food in his basket, and was pleased to see him eat as if he had not tasted anything for a fortnight. After this, the dog followed him, and fawned upon him, with the greatest gratitude.

4. Henry went on until he saw an old horse lying down, and groaning as if he was in the greatest distress. He went up to him, and saw that he was almost starved, and unable to rise.

5. "I am much afraid," said Henry, "that it will be dark before I can return, if I stay to assist this horse. However, I will attempt to relieve him." He gathered some grass for the horse, then brought some water in his hat, which seemed to refresh the animal so much, that after a few trials, he got up and began to graze.

6. Henry went on a little further, and saw a man wading about in a pond of water. "What is the matter, good man?" said the boy. "Can you not find your way out?" "No, my little friend. I have fallen into this pond, and know not how to get out again, as I am blind."

7. "Well,' said Henry, "though I shall be wet to the skin, yet if you will lend me your stick, I will try to help you out." Then blind man then threw his stick to that side on which he heard the voice. The boy caught it and went into the water, feeling very carefully with the stick, lest he should go beyond his depth. At last, he reached the blind man, and led him out to safety.

8. After the blind man had thanked him, Henry ran on quite fast, for stopping so often had made him late. He had not gone far, however, when he saw a poor sailor, hopping along upon crutches.

9. "My little friend, " said the sailor, "I have fought many a battle for my country, but now I am crippled, as

you see, and have neither money nor food, though I am almost starved."

10. The boy gave him all the food that he had left, and said, "I would be glad to help you more, poor man, but this is all I have." He then ran on, and after he had done his errand, started for home.

11. He had not gone more than half way, before night came on. He did all that he could to find his way, but missed it, and came into a wood, where he wandered about a long time.

12. At length, tired out and hungry, he sat down and began to cry most bitterly. While sitting there, the little dog came up to him, wagging his tail, and holding something in his mouth. Henry found it to be a cloth, nicely pinned together, which somebody had dropped. It contained several slices of bread and meat, which he ate, and felt much better.

13. "So," said Henry, "I see that you have given me a supper for the breakfast I gave you. A good action is never thrown away, though done on a dog." He once more tried to find his way out of the wood, but could not succeed.

14. He was just giving up in despair, when he saw a horse feeding, and, going up to him, by the light of the moon found it was the same he had fed in the morning.

15. "Perhaps," said he, "this creature will remember that I was kind to him, and will let me ride out of the wood upon his back." Henry then went up to the horse, speaking to him and patting him. The gentle animal let him mount his back, and then went slowly through the wood, till they came to an opening which led to the road.

16. "Ah!" said Henry, "A good action is never thrown away. If I had not saved the horse's life this morning, I should have been obliged to stay in the wood all night.

17. The poor boy had, however, a greater danger before him. As he began to go through a lonely lane, two men caught him, and began to strip him of his clothes. Just then the dog bit the leg of one of them so hard that he left the boy, and ran after the dog.

18. At this instant a voice was heard that cried out, "There the rascals are! knock them down!" This frightened the other man so much, that he too ran away. Henry then saw that it was the sailor whom he had relieved in the morning, borne upon the shoulders of the blind man whom he had helped out of the pond.

19. "There, my little fellow," said the sailor; "we have come in time to help you, in return for what you did for us this morning.

20. "As I lay under a hedge, I heard these rascals talk of robbing a little boy, that I supposed must be you. But I was so lame that I could not have come soon enough to help you, if I had not met this blind man, ho took me upon his back, while I showed him the way.

21. Henry thanked them both for their help, and they all went together to his father's house, where the sailor and the blind man were kindly received and fed.

22. The little boy took care of his faithful dog as long as he lived, and never forgot that we must do good to others, if we wish them to do the same to us.

"HURTY STUFF."

Bobby Hanford was picking himself up from the roadside. His bicycle had balked and thrown him, and Bobby had just been seeing stars in broad daylight. There was a lump on his forehead. There was also a lump in his throat.

Just then Prof. Watson came along on his way to faculty meeting.

"Humpty Dumpty hat on a wheel,
All at once something made Humpty Dumpty squeal,"

laughed the jolly professor.

"I haven't squealed yet," gasped Bobby, pulling out his handkerchief and giving his eyes a quick dab.

"Nor has your bicycle. Brave pair, you two. Which is the worst hurt, I wonder?"

The professor stooped sympathetically over the prostrate wheel.

"Difference is that a boy's hurt **hurts**, and a bicycle's hurt doesn't hurt," philosophized Bobby. "I don't see why folks couldn't have been made out of something that didn't have any **hurty** stuff in it, same as bicycles."

"So you would like to be a wooden man, would you, with a little iron and rubber put in just for variety?"

Prof. Watson's eyes always had twinkles in them, but they seemed to be having more of them than usual just that minute.

"No, sir," replied Bobby; "I don't want to be a wooden man; but I don't see any sense in the —the—**pain-feeling** every time a fellow gets bumped."

"You remind me of Johnny Ruskin," twinkled the professor. "Ever hear of Johnny Ruskin, Bobby?"

"My father's always talking about John Ruskin," answered Bobby, "but he was a great—a—scientist or something. I never heard of any **Johnny** Ruskin."

"All Johns were once Johnnys," prompted the professor. "When John Ruskin was just Johnny Ruskin—just a little young Johnny Ruskin sitting on his mother's knee —he was determined one day to play with the steam that came from the spout of the tea-urn. His mother tried to hold back his little hand, and at that the small Johnny rebelled. So the nurse said, 'Let him get burned just a little. It will teach him that hot steam is not to be played with.' Then Johnny's mother let him just touch the soft, pretty steam, and—he never wanted to do it again. Years afterward, when he had become a great writer on art,—not exactly a scientist, Bobby—he told this story of his baby wilfulness, and said, 'That was the last time for many years that I insisted on having my own way.' You see, Bobby, we could burn ourselves up or bang ourselves to pieces if we were just wooden folks, with no 'pain-feeling.' If Bobby Hanford should take a notion some day to take a bath in a bonfire he could do it without pain, but that would be the last of Bobby Hanford in this world. We need something or other to stop us when we get headed toward destruction."

"I wasn't headed toward destruction this morning; I was headed for school," argued Bobby.

"And learned a lesson on the way
For which you'll be thankful some future day,"

rhymed the jolly professor.—William Norris Burr, in the Sunday School Times.

CURRENT HISTORY OF THE WAR.

"The Current History of the European War," published monthly by the New York Times, continues to be a valuable publication. Among the articles in the May number worthy of special note are: "Britain and Drink," by Lloyd George; "America and Prohibition Russia"; "The Allies' Conditions of Peace," by Sir Edward Grey; "Germany's Conditions of Peace," by Dr. Dernburg; "Warfare and British Labor," by Earl Kitchener.

GOOD-NIGHT.

I heard a knock at the study door,
A knock that was soft and light;
And, creeping toward me, my lassie said,
"I wanted to say 'Good-night.'"
(That dear little word, that queer little word,
That sweet little word, "Good-night.")

"I know that I haven't been good to-day,
As good as I truly might;
But I want you to know I am sorry now,
And I wanted to say 'Good-night.'"
(That dear little word, that queer little word,

That sweet little word, "Good-night.")
"Oh, you are so big and so strong and so good,"
(And she hid her sweet face from sight.)
"But if you'll forgive me and try me again,
To-morrow I'll do just right."
Ah, I clasped her close and I kissed her hair,
As she lovingly said, "Good-night."

She is gone; and, repentant, I kneel to thee,
Thou, God of the true and right,
Oh, hold me close as I held my child
When she kissed me and said, "Good-night."
For, like her, I pray for a better day
With the dawn of the morning's light.

—Mrs. W. D. Van Voorhies.

THE TREE'S CLOTHES.

So many clothes the trees possess;
Each season they put on new dress;
White in the spring, in summer green,
In autumn red; they're always seen
In winter robed in somber gray,
Unless a snowstorm comes, some day,
And then in white once more they're seen
With jewels that befit a queen.
Which I like best I cannot tell,
Because I like them all so well.

These reasonings do not cohere: I am richer than you, therefore I am better than you; I am more eloquent than you, therefore I am better than you. On the contrary these rather cohere: I am richer than you, therefore my possessions are greater than yours; I am more eloquent than you, therefore my speech is superior to yours. But you are neither possession nor speech.—Epictetus.

In prayer there should be rhetoric and feeling, but not so much rhetoric that the feeling will be one of amusement on the part of those who hear it.

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